The Neceſſity of a General Reformation, *in order to a well-grounded Hope of Succeſs in* War:

Repreſented in a

SERMON

Preached at

NORTHAMPTON,

January 9. 1739-40.

The Day appointed by His Majesty for Publick Humiliation.

By *P. DODDRIDGE*, D. D.

Publiſhed, with Enlargements, at the Requeſt of ſeveral that heard it.

—— Παρηγγυα ο Κυρος συνθημα, ΖΕΥΣ ΣΥΜΜΑΧΟΣ ΚΑΙ ΗΓΕΜΩΝ. *Xen. Cyrop. lib.* iii. §. *ult.*

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®

To the Honourable

Colonel James Gardiner.

SIR,

I AM far from thinking, that I pay any Part of the Debt which I owe to your moſt engaging Friendſhip, by preſenting you with this plain Diſcourſe; on the contrary, I am ſenſible, that by your permitting me to inſcribe it to you, that Debt is increaſed: But Obligations to ſo much Goodneſs as I have experienced in you, ſit ſo eaſily and ſo pleaſantly upon me, that no Objection ariſes from that Quarter. And it has this Claim to your Patronage,

that many of the Thoughts are as much yours as mine; having been talked over between us with a great deal of Freedom. I know, Sir, they are ſuch as make a very deep Impreſſion on your Heart, and ſuch as you ſtrenuouſly labour to promote among thoſe who have the Happineſs of being under your Command; and I am confident you will think it no Reproach to you to avow them in the moſt publick Manner, as your whole Life always ſpeaks your ſteady Regard to thoſe Principles on which they are built.

I HEARTILY congratulate you, Sir, and I congratulate the Publick, on the viſible Effects of your reſolute and couragious Zeal for Religion, in the remarkable Sobriety and Regularity of thoſe, to whom your Influence moſt directly extends; and I doubt not, but it has extended much farther than the *Company*, or even the *Regiment*, to which you ſtand peculiarly related. Were our Officers and our Soldiers in general

general ſuch, I am perſwaded it would ſoon appear, how much *Righteouſneſs exalteth a Nation*; and that He who is *Wiſdom to the* pious *Counſellor*, would alſo be *Strength to them that turn the Battle from our Gates* to thoſe of the Enemy: So that our Commanders, like the *Hero* who has furniſhed me with my Motto, might well give it for their *Word*, GOD OUR ALLY AND OUR GENERAL.

To all the Prayers which I have been offering for my Country in the Progreſs of that Diſcourſe of which I now beg your Acceptance, permit me to add this one more, That to whatever Services you may be called in its Defence, that GOD whom you ſerve in all may continually watch over you for Good, and prolong to many future moſt honourable and important Years a Life ſo faithfully devoted to Him. My Heart reveres you too much, to permit me to tell the World, ſo immediately in your Preſence, the high Sentiments

timents it entertains of you; and I am (with an Affection, which is, perhaps, too ready to forget the Formalities of a publick Addreſs, in the Tenderneſs of private Friendſhip,)

My Dear COLONEL,

Your moſt Faithful,

moſt Obliged,

and moſt Obedient

Humble Servant,

Northampton,
Febr. 25.
1739-40.

P. Doddridge.

DEUT. XXIII. 9.

When the Hoſt goeth forth againſt thine Enemies, then keep thee from every wicked Thing.

THE Acknowledgment of that *GOD, in whoſe Hand our Breath is, and whoſe are all our Ways* (*a*), is a Duty in its Obligation ſo evidently reaſonable, in its Exerciſe ſo delightful, and in its natural Conſequences ſo variouſly advantageous, that one would hope it ſhould be the prevailing Temper among Men; a Temper which ſhould run thro' the moſt agreeable and ſecure Scenes of Life, ſince that Agreeableneſs and Security is the Effect of Divine Care and Goodneſs. Nevertheleſs we too generally ſee, that in this reſpect Men are lulled aſleep by thoſe gentle Gales of Proſperity, which waft them on towards a Haven they deſire; but when croſs and contrary Winds ariſe, and beat upon them, the Noiſe, the Motion, the Danger of the Tempeſt often awakes them, and engages them, like the *Mariners* in the Ship with *Jonah*, to *call every one upon his God* (*b*). I would hope indeed, that I am now addreſſing to many, who have made *Prayer* the Buſineſs and the Joy of their proſperous Days; and ſuch may with peculiar Pleaſure and Confidence have recourſe to it in Circumſtances of Extremity, if GOD ſhould be pleaſed to lead us into ſuch Circumſtances. In the mean time, I doubt not, but it is with great Readineſs that ſuch Numbers of you have obeyed the wiſe and pious

(*a*) Dan. v. 23. (*b*) Jonah i. 5.

pious Call of our Sovereign, to assemble this Day, "That we may humble ourselves before Almighty "GOD, in order to obtain Pardon of our Sins; and "may in most devout and solemn Manner send up "our Prayers and Supplications to the Divine Ma-"jesty, for averting those heavy Judgments which "our manifold Sins and Provocations have most "justly deserved, imploring his Blessing and Assist-"ance on our Arms, and for restoring and perpe-"tuating Peace, Safety, and Prosperity to us."

CHRISTIAN Princes have seldom omitted on such Occasions as these, to give such Calls to their Subjects; and they have instructive Precedents for it in Scripture. They might learn it from the Conduct of pious *Jehoshaphat*, who, when numerous Nations were conspiring against him, *set himself to seek the Lord, and proclaimed a Fast throughout all Judah, that they might gather themselves together, to ask Help from him* (*c*). Yea, the Hint might be taken, even from the Behaviour of the *King of Nineveh*, who, when the Prophet had so solemnly declared in the Name of GOD, that his Country should be destroyed, *arose from his Throne, and laid aside his Robe, and covered himself with Sackcloth, and sate in Ashes* (*d*), at the same Time *causing a* most rigorous *Fast to be proclaimed thro' Nineveh, by his own Decree, and that of his Nobles*; an Abstinence, in which, the more forcibly to impress the Minds of Men, *the Beasts* were also to share, and *neither to feed, nor drink Water*; and those of them which had appeared in that luxurious City in the most sumptuous Trappings and Decorations, were in the sad Procession, like their Masters, to be *covered with Sackcloth*. With such low Prostration was the whole Nation, as one Man, to *cry mightily unto GOD*, to avert his Displeasure: But it is worthy of our Remark, that the Light of Nature and Reason taught that Prince also to add, in his royal Mandate for a general Humiliation, *Let them turn every one*

(*c*) 2 Chron. xx. 3, 4. (*d*) Jon. iii. 6,--8.

one from his evil Way, and from the Violence that is in their Hands.

Now as Obedience to the Government, and Love to the Publick, muſt engage every faithful Miniſter to labour to addreſs his People this Day, on ſuch a Subject, and in ſuch a Manner, as he judges moſt ſuitable to its great Deſign; I thought it my Duty to fix my own Meditations and yours, on *the abſolute Neceſſity of National and Perſonal Reformation, in order to a well-grounded Expectation of Succeſs in War.* This the *King of Nineveh* inculcated, as you have heard; and *Moſes* alſo had long before ſolemnly urged it, in the Words of my Text: *When the Hoſt goeth forth againſt thine Enemies, then keep thee from every wicked Thing.* And ſurely every one's Conſcience will tell him, how fit it is, that, after we have been pouring out our Confeſſions and our Supplications before God, we ſhould attentively reflect upon ſuch a Charge as this, leſt future *Iniquities*, aggravated even by the Humiliation of this Day, ſhould prove our ſpeedy, and our final Deſtruction.

You ſee the Words contain a very plain and intelligible Admonition to *Iſrael*, of the peculiar Care with which they ſhould guard againſt any unreformed *Wickedneſs*; when (like *Great Britain* at this Day,) they were engaging in *War*: And they are a Charge, not only to the *Soldiery*, in ſuch Circumſtances as theſe, to abſtain from Rapine, Cruelty, and Debauchery, as well as from any ſuperſtitious Regard to thoſe Idols, which they might meet with in the Camps and Cities of their Enemies; but alſo to the *People* in general, to be careful, that they did not, by any Impieties or Immoralities at Home, bring down the Curſe of God upon their Arms, and blaſt the Succeſs even of the moſt righteous Cauſe.

Before I proceed to a more particular Conſideration of the Words, I will very readily allow, they might have ſome peculiar Weight, when con-

 ſidered

ſidered as addreſſed to the *Iſraelites*; for they had GOD in a very extraordinary Manner preſent among them; as *the Ark*, often called *the Footſtool of his Throne*, was now in the Midſt of their Camp; and, when it was not, there were other *holy Inſtruments* committed to the Charge of the *Anointed of the Field*, by which GOD was to be conſulted, and his Preſence acknowledged. Upon this Account we find, in the following Words, they are urged to keep themſelves, not only from Moral, but alſo from Ceremonial, and even Natural Pollution; that the Order, Decency, and Cleanlineſs of their Camp might be an habitual Expreſſion of their Reverence for that GOD, who condeſcended to appear among them as their General, and their King: *For the Lord thy GOD walketh in the Midſt of thy Camp*; —— *therefore ſhall* it *be holy, that he ſee no unclean Thing in thee, and turn away from thee* (*e*).

IT may alſo be proper to recollect upon this Occaſion, that the *Iſraelites* were under ſomething of a peculiarly *equal Providence*; and conſequently might expect Victory or Defeat, as they were obedient, or diſobedient to the Divine Command, with a Certainty greater than is common to other Nations. For tho' indeed it is probable, that in a Series of Years, the Proſperity or Calamity of a Nation will be proportionable to its general Virtues or Vices; yet the peculiar *Covenant* which GOD had made with *Iſrael*, not only ſeems to have engaged him to a more *immediate Retribution*, but likewiſe extended itſelf to all thoſe *peculiar Inſtitutions*, which they as a ſeparate Nation were under. Therefore does he particularly tell them, that *if they did not obſerve to do all his Commandments and his Statutes*, he would *cauſe them to be ſmitten before their Enemies*; *they ſhould go out againſt them one Way, and flee ſeven Ways before them* (*f*); thereby ſtrongly intimating, (and indeed with the utmoſt Reaſon,) that the preſumptuous Violation

(*e*) Deut. xxiii. 14. (*f*) Deut. xxviii. 15, 25.

lation of any Ceremonial or Poſitive Precept would be attended with fatal Conſequences; of which, you well know, the Defeat brought upon the whole Army of *Iſrael* for the *Sin of Achan*, in ſecreting *the accurſed Thing*, was an early and very memorable Inſtance; as well as the Severity, with which that Crime was puniſhed, on the Offender, and his Family (*g*). And it was indeed a merciful Method, which GOD took, to preſerve *Iſrael* in an external and viſible Adherence to the *Religion* and the *Inſtitutions* he had founded among them, thus immediately to animadvert upon them by his chaſtiſing Providence, whenever they deviated from it, tho' in Circumſtances otherwiſe indifferent; and it may be in thoſe, in which Human Policy would have dictated a very different Conduct, had not a Divine Command interpoſed: Which, by the Way, is particularly apparent in the Effect of *multiplying Chariots and Horſes*, which were always a Curſe, inſtead of a Defence to *Iſrael*, how uſeful ſoever they might have been to other Nations; becauſe GOD had required them to employ *Infantry* alone, as that by which (the more immediately to ſhew his Interpoſition) he would ſave them, when they depended upon him.

I PRETEND not therefore to maintain from theſe Words, that we are concerned in them, juſt in the very ſame Manner and Degree, that the *Iſraelites* were; yet I doubt not but I ſhall be able,

I. To prove, that we are highly concerned in this *Caution* which is given to them. And then,

II. I SHALL endeavour to illuſtrate it, by the Mention of ſome particular *Evils*, againſt which, in our preſent Circumſtances, we are peculiarly obliged to guard. After which,

III. I SHALL conclude with ſome Inferences from hence, further ſuited to the Occaſion of this Day's moſt ſolemn Aſſembly.

(*g*) Joſh. chap. vii.

I. I AM to prove, that we are all much concerned in the *Caution* that is here given; and that as ever We, or any other Nation, would reasonably expect Success against our Enemies, it is necessary that *when we go forth against them, we should keep ourselves from every wicked Thing.*

YOU will remember, I pretend not to assert, that the Event of every Battle, or of every War, will always bear an exact Proportion, either to the Justice of the Cause, or to the Virtue and Piety of those that are engaged in it. Indeed the Event of some Wars, especially towards the Beginning of the Reformation, wherein the Sufferers were Persons of the most excellent, and the Victors of the most hateful Characters, is too sad an Evidence to the contrary *. I am very ready to allow, that in some Instances, to form the Hearts of his People to more eminent Attainments in Goodness by Scenes of Distress, or for other Reasons to us unknown, GOD may determine Events otherwise: Yet I think I may very safely venture to affirm, that we can never form any just Expectation of continued Success and Prosperity in our Military Affairs, unless there be a zealous Concern about a Reformation in our Manners; and unless National Piety and Virtue be our earnest and governing Care. And this may sufficiently appear, if we consider, on the one hand, that the Divine Favour can only be reasonably expected by those, who are careful to *keep themselves from Evil*; and

* I hardly know a more memorable Instance of this, than in the Success of that perfidious and ungrateful War, which the *Emperor Charles* V. undertook against those Two pious and worthy Princes, *John Frederick, Elector of Saxony*, and *Philip, Landgrave of Hesse-Cassel*; in which the *Emperor* was supported by a considerable Number of *Spanish* and *Italian* Forces, who marked their Way thro' *Germany* with unheard of Cruelties; and particularly, (as the *Landgrave* himself asserts in his *Manifesto,*) *cut off the Hands and Feet of little Children, to testify their Hatred against the Protestant Religion, which their Parents professed. Pueris ipsis & Infantibus resecare Manus atque Pedes, odio nimirum Doctrinæ.* Sleid. de Stat. Relig. lib. xviii. p. 71.

and on the other, that Proſperity in Military Affairs does evidently depend on the Divine Favour. Both theſe Conſiderations are ſo plain, that they might almoſt be admitted as ſelf-evident; tho' in order to impreſs them more deeply upon our Minds, I ſhall ſpend a few Words upon each.

1. THE *Divine Favour* can only reaſonably be expected by thoſe, who are ſolicitous to *keep themſelves from* Moral *Evil*.

I MIGHT introduce what I have further to ſay on this Head, by obſerving, that the Moral Perfections of GOD ſeem evidently deducible from his Natural; for to ſuppoſe otherwiſe concerning him, would be indeed to ſuppoſe him worſe than even the very vileſt of Men, who, if they act unrighteouſly, where they know what is reaſonable and fit, do it as tempted by ſome Self-intereſt; a Temptation, to which an Almighty Being cannot poſſibly be obnoxious. Now the Conſequence from his being perfectly holy and righteous himſelf, to his loving the like Character, and hating the contrary, in his reaſonable Creatures, is ſo plain, that the *Apoſtle* appeals to every one's Conſcience to bear Witneſs to it: *What Fellowſhip*, ſays he, *hath Righteouſneſs with Unrighteouſneſs? or what Communion hath Light with Darkneſs* (*b*)? It muſt then be granted, that as *the righteous Lord loveth Righteouſneſs, and his Countenance beholds the Upright* (*i*); ſo his *Face* muſt be *ſet againſt them that do Evil, that* ſooner or later *he may cut off the Remembrance of them from the Earth* (*k*). Wicked Men have Reaſon therefore to be *afraid of his Judgments*: And *they* have eſpecial Reaſon to fear them, who, like the Inhabitants of *Great Britain*, have been favoured with the cleareſt Knowledge of his Will, have received the moſt eminent Deliverances from him, and have for a long Series of Years been preſerved in Peace and Proſperity; while at the ſame Time, that they have called themſelves his People, they have acted

(*b*) 2 Cor. vi. 14. (*i*) Pſal. xi. *ult.* (*k*) Pſ. xxxiv. 16.

acted in a visible Contrariety to their Profession, and thereby brought proportionable Dishonour upon his Name. This is a Case greatly to be feared in every Condition, and it is especially worthy of our Consideration in our present Circumstances; because

2. It is most evident, that the *Success of Military Affairs* does entirely depend upon the Divine Protection and Favour.

This is a well known Maxim of the Word of God; and considering the natural Pride of our Hearts, it was fit that it should be deeply inculcated. It is therefore repeated again and again; and it is observable, that it comes most frequently from the Pen of *David*, who was himself so couragious a Warrior, and so illustrious a Conqueror. *No King*, says he, *is saved by the Multitude of an Host; a mighty Man is not delivered by much Strength: A Horse is a vain Thing for Safety; neither shall he deliver any by his great Strength: Behold, the Eye of the Lord is upon them that fear him, to deliver their Soul from Death* (*l*). And we shall have Occasion hereafter, to mention many other Passages equivalent to these.

It would indeed be thus, if the Success of Battle was always proportionable to the Number, Strength, and Skill of those respectively concerned in it; for all the Strength, and all the Skill of Creatures is derived from God, and is supported by him. But we find in Experience, as well as in Scripture, that Events often arise, in which it evidently appears, *that the Battle is not to the Strong, nor the Race to the Swift* (*m*); and Circumstances happen, in which, with some Allowance for the figurative Expression, *One chases a Thousand, and Two put Ten thousand to flight* (*n*.)

Much of the Success of Military Actions depends upon *the Weather*, which almost the whole World acknowledges to be apparently at the Divine Disposal,

(*l*) Psal. xxxiii. 16,—19. (*m*) Eccles. ix. 11. (*n*) Deut. xxxii. 30.

ſal, and to be quite beyond any human Alteration or Controul. Wind and Rain, Cold and Heat, have been the Deſtruction of Thouſands, who imagined themſelves moſt ſecure of Victory and Succeſs, even in *Land Engagements*. Much likewiſe depends upon a Variety of little Accidents; and eſpecially, with reſpect to the *Diſcernment* of thoſe that command, and the *Alacrity* of thoſe who engage. Now God at Pleaſure takes away *the Spirit of Princes*, and dejects *the Men of Might*, ſo that they are not able to *find their Hands* (*o*). He ſometimes diffuſes among mighty Armies *a Spirit of Diſcord*, ſo that Confederate Forces deſert, or deſtroy one another (*p*); or perhaps ſends *a ſudden Panick* upon them (*q*), and then, be their Forces ever ſo numerous, the Entrance of Fear is the Beginning of a Defeat, in which Numbers, inſtead of helping, only croud, and bear down, and trample on each other. It is evident to all acquainted with Hiſtory, that, by ſuch Incidents as theſe, ſmall Numbers have been rendered victorious, even almoſt beyond their Expectation, and have ſtood aſtoniſhed at their own Succeſs.

This is a Remark peculiarly applicable to *Naval Preparations*. Their Proſperity moſt evidently depends on the moſt uncertain Elements, the Winds and the Waves; and he that *gathers the Winds in his Fiſt* (*r*), can with infinite Eaſe pen up the moſt gallant *Fleets* in their Harbours, and waft over to defenceleſs Ports, in the very Neighbourhood of them, invading Enemies in Tranſports by no means a Match for the fine Navies, on which the Sovereign of the Sea has laid his Embargo. Yea, at his Command *the Ships of Tarſhiſh* ſhall be daſhed in Pieces *with an Eaſt Wind* (*s*), and their Bulk and Strength only ſerve to give each other the more violent Shocks, and to ſpread the wider Ruin. This is a Thought eſpecially worthy of our Attention, who have in ſo many

(*o*) Pſal. lxxvi. 5, 12. (*p*) 2 Chron. xx. 22, 23. (*q*) 2 Kings vii. 6, 7. (*r*) Prov. xxx. 4. (*s*) Pſal. xlviii. 7.

many Inſtances, within the Memory of Man, owed the Preſervation of our domeſtic Peace, and probably it may be added, even that of our Religion and Liberty, to the Interpoſition of *the Wind* in our Favour. A Circumſtance, which our Enemies themſelves have recorded with Surprize, tho' we are, alas, too inſenſible of it†.

WE ſee then how inconteſtibly it appears, that the *Proſperity of our Arms* entirely depends upon the *Divine Favour*: And indeed the Truth of this is ſo evident, that diſſolute as the Generality of Mankind are, there are few of them entirely unimpreſſed with it. It is certain, that many of thoſe Vices, which tend to provoke GOD, do at the ſame Time render Men's Circumſtances deſperate, their Spirits mean, and their Conſtitutions weak. Riot and Debauchery unbrace the Nerves; and in Proportion to the Degree in which they are indulged, render the Glutton, the Drunkard, and the Whoremonger, incapable of ſuſtaining thoſe Hardſhips, which would be comparatively eaſy to thoſe, who had been long trained up under the Diſcipline of Abſtinence, Sobriety, and Induſtry. But beſides all this, Guilt of every kind naturally makes Men Cowards; whereas conſcious Integrity and Uprightneſs is a kind of impreghable Armour, which ſecures the Heart from Fear, even in the midſt of Danger. This *Solomon* well knew, and therefore ſays, *The Wicked flee when no Man purſues; but*

† Not only the Story of the *Spaniſh Invaſion*, and that of the Arrival of the *Prince of Orange*, our great Deliverer, in 1688. are memorable Inſtances of this; but alſo the *Invaſions* afterwards attempted, either by *King James the Second*, or *the Pretender* and his *Agents*; of which I cannot recollect any one, that has not been defeated chiefly by *Winds*, and thoſe ſuch as we ourſelves could have wiſhed. And as I think that *Father Orleans*, in his *Hiſtory of the Engliſh Revolutions*, mentions ſome of the former Inſtances, with particular Regard to this Circumſtance; ſo I know the Author of the late *Duke of Berwick's Life* remarks it as to ſome of the latter, in ſome Paſſages which ſtruck me ſo agreeably in reading, that I am ſorry I have not now an Opportunity, either of inſerting, or referring to them.

but the Righteous are bold as a Lion (*t*). And indeed that Man, who apprehends himſelf under the Guardianſhip and Defence of Divine Providence, may well be couragious; and when he can ſay, *The Lord is my Light, and my Salvation*, he may juſtly add, *Whom ſhall I fear? The Lord is the Strength of my Life, of whom ſhall I be afraid? Tho' an Hoſt ſhould encamp againſt me, my Heart ſhall not fear; tho' War ſhould riſe againſt me, in this will I be confident* (*u*): For he has all the Reaſon in the World to be aſſured, that GOD will either ſhield him from Danger, which in the moſt perilous Action he can eaſily do; or if he ſuffer him to fall by it, will open him a Paſſage to Eternal Glory, by the Wounds he may receive in a righteous Cauſe. Whereas the Man who is *condemned by his own Heart*, cannot eaſily flatter himſelf ſo far, as inwardly to imagine, that he is not *condemned* by that *GOD*, who *is greater than his Heart, and knoweth all Things* (*w*). Nor can he always forget, how entirely he is in the Hand of that tremendous Being, whom his Diſobedience has made his Enemy: And it is no wonder if *Death* appear terrible, when he has ſo much Reaſon to fear, that *Hell will follow it* (*x*); for tho' it is an eaſy Thing to jeſt with its diſtant Terrors, it is not ſo eaſy deliberately to brave them, when they ſeem to approach. You may therefore obſerve, that, in order to lay Conſcience aſleep, politick Men have often contrived, to blow up a wicked Soldiery with an Apprehenſion, that what they might want in the Regularity and Virtue of their Behaviour, they had in the Goodneſs of their Cauſe, or in the Orthodoxy of their Belief; that a Perſuaſion of the Piety of their Cauſe might at leaſt be a Balance to the Impiety and Licentiouſneſs of their Characters: Yea, they have, it may be, conſecrated their Cruelties, as an Attonement for their Debauchery. What Artifices have

(*t*) Prov. xxviii. 1. (*u*) Pſal. xxvii. 1, 3. (*w*) 1 John iii. 20. (*x*) Rev. vi. 8.

have been uſed to this Purpoſe, and by whom, it is by no means my preſent Buſineſs to enquire; but I look upon it as a ſort of Teſtimony borne often by the worſt of Men to the Importance of ſome Religious Hopes in Military Affairs; as it does, on the other Side, appear from what was before ſaid, that theſe Hopes can only be reaſonably entertained by thoſe, who are diſpoſed to a thorough Reformation of their Lives, or, in the Language of the Text, to *keep themſelves from every wicked Thing, when their Hoſt goes forth againſt the Enemy.*

BUT in order to render theſe general Reflections more uſeful, by bringing them to a Point, permit me, in the *ſecond* Place,

II. TO hint at ſome of thoſe *Evils*, which we ſhould, in our preſent Circumſtances, be particularly careful to guard againſt.

AND here I muſt in the very firſt Place mention that, in which all the other Particulars, which might occur on this Occaſion, are in effect contained, as in their fatal Cauſe; and obſerve,

1. THAT "a profane Contempt of that Divine "Revelation, with which GOD has favoured "us," is one great *Evil*, that ſhould be carefully avoided.

AS I cannot, ſo I hope I need not, be large in ſhewing, how admirably the whole Tenor of the Word of GOD, and eſpecially the *Goſpel* of our *Lord Jeſus Chriſt*, which we all profeſs to believe, is calculated to promote a general Reformation in Mankind; and how certainly it will promote it, in Proportion to the Degree in which it is cordially received. It indeed moſt powerfully tends, not only to regulate the Life, but to awaken and impreſs the Conſcience; not only to controul thoſe evil Actions, which, tho' detrimental in ſome meaſure to Society, may not be cognizable by Human Laws, but alſo

to

to ſuppreſs, and even eradicate, thoſe irregular Affections and Paſſions, from which ſuch Actions proceed. We can therefore wiſh nothing better to our Country, than that this *Goſpel*, this *glorious Goſpel of the Bleſſed GOD* (*y*), may be univerſally conſidered, embraced, and obeyed: And I am perſuaded, nothing would have an happier Aſpect upon our publick Affairs, than that we ſhould all labour to our utmoſt to promote its Eſtabliſhment, and its Influence over the Minds of Men.

We have the more Reaſon to be concerned about it, as perhaps there is no *Chriſtian Nation* under Heaven, in which bolder and more miſchievous Aſſaults have been made upon Revealed Religion, than among us: And tho' it has ſo friendly an Aſpect on the Comfort of Individuals, and the Happineſs of Society, the Licentiouſneſs of ſome, and the Pride of others has engaged them to unite againſt it, as againſt a common Enemy, and to treat it with a Contempt, equal to that Veneration it might juſtly have demanded. This is indeed the natural Conſequence of that *Liberty* which we enjoy, not only of thinking for ourſelves, which none can prevent, but of freely profeſſing our own Sentiments: A *Liberty*, ſo honourable to Human Nature and to Truth, and on many Accounts (as I have elſewhere ſhewn *,) ſo profitable, that I think no wiſe Man could wiſh it were reſtrained. Yet the more freely we aſſert it, the more careful ſhould we be by all rational and chriſtian Methods to prevent its Abuſe, and to guard againſt thoſe bad Conſequences, which, good as the Thing itſelf is, are almoſt inſeparable from it.

Let all who believe the Goſpel, take heed how they trifle with it; and let all who have any Scruples concerning it, make their Enquiries into its Evidences with all poſſible Diligence, Humility, and

(*y*) 1 Tim. i. 11. * Sermon on *Perſecution*.

Impartiality; which if they do, they will undoubtedly end in a more eſtabliſhed Belief. And let us all according to our Abilities exert ourſelves for its Defence; not only by pleading its Cauſe by Arguments, ſo far as we have an Opportunity in our reſpective Places to do it; but alſo by bearing our Teſtimony to its Importance, as well as its Truth; and above all, by labouring to the utmoſt to make our Lives a continued and prevailing Apology for it, which they will be, if they are ſteadily governed by its holy Dictates.

To excite us to the greater Care on this Head, let it be remembered, that nothing is more highly diſpleaſing to GOD, than the Contempt of that Revelation which he has ſent. They that *deſpiſed Moſes's Law*, found it ſo to their Coſt; for when *they mocked the Meſſengers of GOD, and deſpiſed his Words, and miſuſed his Prophets, the Wrath of the Lord roſe againſt his People, till there was no Remedy*; and *he brought* an invading Enemy *upon them, who ſlew their young Men with the Sword, in the Houſe of their Sanctuary, and had no Compaſſion upon young Man or Maiden, old Man, or him that ſtooped for Age* (*z*): And we cannot expect, that the Effects of his Diſpleaſure will be leſs terrible, if we will not *reverence his Son*. It is owing to his wonderful Patience, that we have not long ago been made a Monument of his Wrath, and *puniſhed for theſe Iniquities*, as remarkably as we have been *known by him* beyond moſt of the other Nations of the Earth (*a*). Our Guilt on this Head makes it more neceſſary to add,

2. "THE luxurious Abuſe of the Favours of Di-
"vine Providence, which have in ſo long a
"Peace been flowing in upon us," is another *Evil* to be guarded againſt, if we would reaſonably expect Succeſs in War.

I AM

(*z*) 2 Chron. xxxvi, 16, 17. (*a*) Amos iii. 2.

I AM now ſpeaking to many, who know, more particularly than I myſelf do, how plentifully our *Land has yielded her Increaſe* for many ſucceeding Years; inſomuch that we have been able to relieve the Neceſſities of Neighbour Nations, out of our own redundant Stores: A Providence, which has not only prevented Corn from growing a Drug at Home, but has been an Occaſion of bringing into the Nation no contemptible Return of Riches for a conſiderable Time. Beſides this, whatever particular Difficulties may have attended ſome Traders, our Commerce in general has long been in a flouriſhing Condition. Very conſiderable Eſtates have been raiſed; and it is neither to be wondered at, nor blamed, that thoſe who have found their Wealth increaſing, have thought proper to live in a more liberal, and elegant, and ſome of them in a more magnificent Manner, than before. But I fear, that, in many of thoſe who have thus been diſtinguiſhed by the Bleſſings of Divine Providence, this Indulgence has grown up into Luxury and Extravagance, and to a Neglect of every honeſt and induſtrious Employment, whereby GOD might have been honoured, and the publick Intereſt promoted; Cares and Labours, from which the wealthieſt and the nobleſt of Mankind are by no means to think themſelves excuſed; nay, by which they are rather to be proportionably diſtinguiſhed.

I FEAR alſo, that the Taſte for Pleaſure and Grandeur, which has prevailed ſo much in Perſons of plentiful Circumſtances, has been too eagerly and vainly imitated, by thoſe whoſe Eſtates and Families would have required another kind of Conduct. This, in great meaſure, may have been the Cauſe of the many Bankruptcies, whereby ſuch who have dealt largely, and have affected to deal much more largely than they ought, have frequently drawn down many others, and thoſe, perhaps, more induſtrious

ſtrious and deſerving Families, into Ruin with themſelves. While others, in various Employments, have been obliged to have Recourſe to mean Artifices, to ſhoar up a ſinking Credit for a while, till all thoſe Props have at laſt only made the Ruin the greater, and the more unpitied; and all this to the unſpeakable Reproach of Religion, which has ſometimes been vainly pretended to by thoſe, whoſe Conduct has been moſt contrary to its eſſential Precepts. Indeed, to ſpeak freely, I can by no means think, the great Affectation of Ornament in Dreſs, and Magnificence in Living, which is the expenſive Taſte of the preſent Age, can bode well to the Publick. *The Sins of Sodom, Pride, and Idleneſs, with Fulneſs of Bread* (*b*), have long been in the Midſt of us; and if they are not reformed, they muſt, both by their natural Conſequence, and by the righteous Judgment of GOD, involve our Nation in Deſtruction. We have long been *made to eat the Increaſe of the Field, to ſuck Honey out of the Rock, and Oil out of the flinty Rock:* We have been fed *with the Fat of Kidneys of Wheat*, and drank *the pure Blood of the Grape*; till, like *Jeſhurun*, we have *waxed fat and kicked* (*c*): And therefore, as the Guilt has been ours, it will be but righteous, if the Condemnation ſhould be ours too; and *a Fire ſhould be kindled* againſt us *in GOD's Anger, that ſhould burn even to the loweſt Hell, that ſhould conſume the Land with its Increaſe, and ſet on Fire the Foundations of the Mountains* (*d*). It becomes us therefore, if we would avert the deſerved Judgments of GOD, to ſet ourſelves, as in his Preſence, to examine ſeriouſly how we are uſing the Talents he has graciouſly lent us; and inſtead of profuſely waſting both our Time and our Stock in vain Indulgences, to apply ourſelves with honeſt Induſtry to the proper Buſineſs of our Calling; and by a prudent Frugality at Home,

(*b*) Ezek. xvi. 49. (*c*) Deut. xxxii. 13,--15. (*d*) Ver. 22.

Home, to lay a Foundation for a liberal Contribution to the Poor. So are we moſt likely to regain the Strength and Honour of our Nation, which Luxury muſt infallibly enervate and diſgrace; and to draw down the Bleſſing of GOD upon our Affairs; as well as to provide ſome Reſource for future Supplies, if our preſent Preparation ſhould be (which GOD forbid,) unſucceſsful, or the War ſhould be prolonged till the Burthen grow much more ſenſible, than it can at preſent be. Again,

3. "TOO great a Confidence in our own Mili-
"tary Strength and Preparations," is another *Evil* from which we ſhould be eſpecially ſolicitous to keep ourſelves, in ſuch a Conjuncture of Affairs as this.

THRO' the abundant Goodneſs of GOD, the Armaments of *Great Britain*, both by Sea and Land, have, ſo far as I can recollect, in moſt Inſtances ſince the Beginning of the preſent Century, been attended with Succeſs; and in ſome Circumſtances that Succeſs has been glorious and remarkable. Theſe being then the lateſt Facts, and Facts of ſo pleaſant a Nature, are apt to ſtrike our Remembrance very ſtrongly; and are now recollected with ſo much the more Pleaſure, as the laſt of them was attended with equal Honour to *Great Britain*, and Shame and Diſappointment to *Spain* *. But I fear, that (to allude to the expreſſive Language of the Prophet,) becauſe *we have* often *caught* our Enemies *in our Net, and gathered them in our Drag*, we are fallen into the abſurd Impiety of *ſacrificing to our Net, and burning Incenſe to our Drag* (*e*). And tho' it is to be ſure a pleaſant Thing, to ſee our Nation engaging

* I ſuppoſe few need to be told, that I refer to that glorious Expedition to *Sicily* in the Year 1718, which was conducted with ſo much Spirit, Prudence, and Bravery by *Admiral Byng*, afterwards *Viſcount Torrington*.

(*e*) Hab. i. 15, 16.

engaging in this neceſſary War with Ardour and Chearfulneſs; and the apparent Righteouſneſs of our Cauſe may indeed encourage our humble Hopes; yet I cannot forbear ſaying, that I fear, that great Eagerneſs which in many Inſtances has been ſhewn on this Occaſion, has proceeded from a Forgetfulneſs of GOD, and a proud Confidence in ourſelves; as if Victory were chained to our Chariot-Wheels, and the Winds, ſo often indeed liſted our Banners, were always to blow according to our Directions; as if the Artillery of our Ships were as unconquerable, as that of Heaven itſelf, and we could at Pleaſure *ſend forth our Thunder*, and *ſcatter* our Enemies, and *ſhoot out Lightnings, and diſcomfit them.*

BUT let it be remembered, that *Pharaoh* ſtood on the very Verge of Diſgrace and Deſtruction, when he ſaid, *I will purſue, I will overtake, I will divide the Spoil; my Luſt ſhall be ſatisfied upon them; I will draw my Sword, and my Hand ſhall deſtroy them* (*f*). Yea, let us remember in general, that *Pride goes before Deſtruction, and an haughty Spirit before a Fall* (*g*). I can wiſh no happier Omen, than that we ſhould learn the Language and Sentiments, which that martial Hero, whom we mentioned before on a like Occaſion, ſo often inculcates upon his People; that we may ſay with him, *In the Name of our GOD will we ſet up our Banners* (*h*); *thro' thee will we puſh down our Enemies; thro' thy Name will we tread them under, that riſe up againſt us; for I will not truſt in my Bow, neither ſhall my Sword ſave me* (*i*). Tho' *ſome truſt in Chariots, and ſome in Horſes, we will remember the Name of the Lord our GOD* (*k*); for *GOD delights not in the Strength of the Horſe, neither takes he Pleaſure in the Legs of a Man* (*l*), ſo that his Victory ſhould be proportionable to their Strength, and their Agility: And therefore, tho' in ſome Caſes

(*f*) Exod. xv. 9. (*g*) Prov. xvi. 18. (*h*) Pſal. xx. 5.
(*i*) Pſal. xliv. 5, 6. (*k*) Pſal. xx. 7. (*l*) Pſal. cxlvii. 10.

Caſes *the Horſe* may prudently be *prepared againſt the Day of Battle*; yet ſtill muſt it be acknowledged, that *Safety is of the Lord* (*m*). *He breaks the Bow, and cuts the Spear in ſunder, he burns the Chariot in the Fire* (*n*); *Salvation belongs to the Lord; his Bleſſing is upon his People* (*o*). We have indeed no Warrant to expect a miraculous Interpoſition of GOD in our Favour; and it would be Folly and Wickedneſs, in a Dependance upon that, to neglect any neceſſary Methods of Defence: But ſtill it is to be remembered, that (as we proved under the former Head,) the Succeſs of all is from Above; and that it is, on the whole, *thro' GOD* alone *we* can *do valiantly*, and *he it is that muſt tread down our Enemies* (*p*). This we are ſolemnly acknowledging in the Devotions of this Day; and GOD grant, that it may fix on our Minds that pious Humility, which, as it is perfectly conſiſtent with the firmeſt Valour, has in ſome very remarkable Inſtances been a Prelude to the moſt glorious Succeſs.

LET me add, but this once more,

4. "TOO keen a Reſentment for Injuries re-
"ceived from our Enemies, growing into a
"malignant Hatred againſt them," is another *Evil*, which we ſhould be peculiarly ſolicitous in our preſent Circumſtances to avoid.

IT is certain indeed, that ſome of thoſe Violences, which have been offered us, have been attended with Circumſtances of ſuch Barbarity and Contempt, as cannot but awaken a ſtrong Indignation; and the Genius of *Britons* can very ill brook ſuch kind of Treatment. Yet permit me to ſay, that it would be unjuſt to charge the whole *Spaniſh* Nation with ſuch Enormities, as have been committed by ſome, probably in the Number of the moſt Abandoned among them. Humanity is not the

(*m*) Prov. xxi. 31. (*n*) Pſal. xlvi. 9. (*o*) Pſal. iii. 8.
(*p*) Pſal. cviii. 13.

Growth of one particular Climate, but a happy Inheritance divided among the various Inhabitants of the Earth; and I doubt not, but it teaches many among them to abhor the Villanies of their Countrymen. But if not, be that Reproach to our Enemies; and may it never fall upon us, that we have delighted in the unneceſſary Miſery of our Fellow-Creatures, and have retorted Cruelty for Cruelty. We are indeed to wiſh, that Injuſtice may be ſo chaſtiſed, as that for the future it may be ſuppreſſed; but GOD forbid, that we ſhould thirſt for Blood and Ruin, or take Delight to think of the Sufferings of any, how ill ſoever they may have deſerved of us!

WAR, in ſuch Circumſtances as ours, is the rigorous and ſevere Work of Juſtice, and muſt be done: But methinks a humane Heart conſents to it with ſome ſenſible Regret, and will ſometimes bleed to think, that thoſe benevolent and brotherly Cares, that ought to fill the Heart of one Man for another, and of one Nation for another, ſhould be turned into Thoughts and Schemes of Deſtruction; and give Place to Contrivances, how Men may be ſlaughtered, and Cities laid waſte, and the Beauties of Nature and Art ravaged and defaced.

IT would indeed be a partial and ſhort-ſighted Tenderneſs, if potent Nations ſhould on theſe Principles ſuffer themſelves to be injured and inſulted by every foreign Bravo; till at length they ſink into Contempt, and yield up themſelves, or their Dependants, a tame and helpleſs Prey to Injuſtice and Cruelty. A Neglect of the proper Methods of Self-Defence would leave them chargeable before GOD and Man with the Calamities reſulting from it: Yet ſtill it becomes them, in the Vindication of their juſt Rights, to guard againſt that ſavage Fierceneſs, which forgets that Enemies are

Men.

Men *. It becomes us rather to wiſh, they may be brought to Reaſon by the leaſt deſtructive Methods; and that what they in the mean Time ſuffer, may be a profitable Leſſon to others, and on the whole to themſelves.

I APPREHEND theſe Admonitions not unſeaſonable, and having enlarged ſo far upon them, ſhall omit ſome other Heads, which might eaſily be connected with them; and ſhall,

III. CONCLUDE this Diſcourſe with ſome general Reflections.

NOW ſuch as theſe will probably preſent themſelves to moſt of your Thoughts; and no doubt, you have anticipated me in ſome of them.

1. LET us be deeply humbled before GOD for the *Evils* that are to be found among us.

LET us lie down as it were in the Duſt, in his ſacred Preſence, when we conſider that with us, even *with us*, there are ſo many crying Abominations to be found, notwithſtanding all that GOD has been pleaſed to do for us. Let us be humbled before him, not only for the Sins of our Princes, and Nobles, and Prieſts, and People; but more eſpecially under a Senſe of our own Guilt, and of what We have added to the Divine Diſpleaſure, by Offences, if not in their Kind peculiarly enormous, yet at leaſt in their Circumſtances moſt highly aggravated. Let us borrow the Expreſſions of humble Contrition, which were uſed by GOD's antient People, and each of us ſay with *Ezra* (*q*), *Oh my GOD, I am aſhamed and bluſh to lift up my Face to thee, my GOD; for our Iniquities are increaſed over our Head, and our Treſpaſs is grown up unto the Heavens: Since the Days of our Fathers have we been*

* Viri boni eſt, initia Belli invitum ſuſcipere, extrema non libenter perſequi. *Salluſt.*

(*q*) Ezra ix. 6, 7, 15.

in a great Treſpaſs unto this Day; —— and behold, we are now *before thee in our Treſpaſſes; and we cannot ſtand before thee, becauſe of this.* Let us ſay with *Jeremiah* (*r*), *We lie down in our Shame, and our Confuſion covereth us; for we have ſinned againſt the Lord our* GOD, *we and our Fathers, from our Youth even to this Day, and have not obeyed the Voice of the Lord our* GOD. Let us ſay with *Daniel*, when he *ſet his Face unto the Lord* GOD, *to ſeek him by Prayer, and Supplications, with Faſting, and Sackcloth, and Aſhes* (*s*), *O Lord, the great and dreadful* GOD, — *we have ſinned, and have committed Iniquity, and have done wickedly, and have rebelled, even by departing from thy Precepts and thy Judgments:* — *O Lord, Righteouſneſs belongs unto thee, but unto us Confuſion of Faces, as at this Day,* — *to our Kings, to our Princes, and to our Fathers, becauſe we have ſinned againſt thee;* — *neither have we obeyed the Voice of the Lord our* GOD, *to walk in his Laws, which he ſet before us by his Servants the Prophets:* —— Nevertheleſs, *O Lord hear, O Lord forgive, O Lord hearken and do, defer not for thine own ſake, O my* GOD; *for thy People are called by thy Name.*

Nor let this be Words alone, but the deep-felt Sentiments of our Hearts. Let us call to Remembrance our manifold Engagements to God, on the one hand, and our Tranſgreſſions againſt him, on the other; and acknowledge in the Abaſement and Bitterneſs of our Souls before him, that it would be *a righteous Thing in him*, to bring Deſtruction upon us in its moſt painful and dreadful Forms, to infatuate all our Counſels, to blaſt all our Undertakings, to ſink our Navies in the Midſt of the Sea, to cauſe our own Hearts to melt, and our Hands to fail, while thoſe of our Enemies were ſtrengthened for our Ruin! Let us humbly acknowledge, that he would be *juſt in all that came upon*

(*r*) Jer. iii. 25. (*s*) Dan. ix. 3, 4, 5, 7, 8, 10, 19.

upon us, if this *pleaſant Land*, in which we have enjoyed ſo great Plenty and Proſperity, ſhould become *a Deſart*; or if we ſhould ſee thoſe Poſſeſſions, for which we ourſelves have laboured, or which have been tranſmitted to us from our Forefathers, plundered by Strangers, or even inherited by Enemies. And while we are confeſſing this, let us endeavour by earneſt and importunate Prayer to avert theſe deſerved Judgments, and wreſtle with GOD *not to deſtroy his People* (*t*); but to *give us* that *Help from Trouble*, without which we ſhall find, that *vain is the Help of Man* (*u*).

LET theſe Thoughts, which I hope are impreſſing our Minds in the Solemnities of this Day, be carried along with us into our ſecret Retirements; let us ſpread them before GOD in our Family-Devotion, and let them have a becoming Share in our Private Worſhip. And if we deſire that theſe Supplications and Prayers may not be an Abomination to a holy GOD, let us

2. BE very ſolicitous to exert ourſelves to the utmoſt, to promote a Work of General Reformation, according to the various Stations in which Providence has placed us.

OUR Care in this Reſpect, if it be earneſt and ſincere, will begin with *ourſelves*; and we ſhould now particularly conſider ourſelves, as ſolemnly called by GOD to *ſearch and try our Ways*, that we may *turn again to the Lord* (*w*). In Obedience to that Command, let us, as it were, call a Court in our own Conſciences, and impartially *judge ourſelves*, as thoſe that are ſhortly to be *judged of the Lord*. Whatever is Criminal, whatever is even Suſpicious in our Temper and Conduct, let us endeavour to regulate it by the certain Rules of Religion, and bring all our Sentiments and Actions to its unerring Standard. Let us not only

ceaſe

(*t*) Deut. ix. 26. (*u*) Pſal. cviii. 12. (*w*) Lam. iii. 40.

ceaſe to do Evil, but *learn to do well* (*x*); labouring to the very utmoſt, to prevent any Reproach to our Profeſſion, and to reflect a Glory upon it. Could every one be engaged to this, all would be well; nay, ſhould it grow the prevailing Temper, we might reaſonably hope, that *the Innocent would deliver the Iſland*; yea, that it ſhould be preſerved *by the Pureneſs of their Hands* (*y*).

And this will naturally engage us to a proper Care of thoſe committed to our immediate Charge. It will, no doubt, have an happy Influence upon *Heads of Families*, to ſtir them up to *walk before their Houſes in a perfect Way* (*z*); and ſo to govern, as well as inſtruct their Domeſticks, that none under their Roof and Care, may *make themſelves vile*, without being *reſtrained* by proper Diſcipline (*a*). This would, under God, (who very ſeldom denies a Bleſſing to ſuch pious Endeavours,) have a happy Tendency to ſecure to our Country a Race of virtuous and pious *Youth*, whoſe Behaviour might wipe off the Stain, which the Sins of their Fathers have thrown upon it; out of Regard to whom God might deal ſo much the more graciouſly with us, while they were growing up for Publick Service, and might ſay of our Nation, as in another Caſe, *Deſtroy it not, for a Bleſſing is in it* (*b*). And, to conclude all,

3. Let us, from what we have now been hearing, be excited earneſtly to *pray* for thoſe, who, by reaſon of their more Publick Stations in Life, may be capable of doing more than ourſelves, to promote the Work of National Reformation.

And here our *Magiſtrates* juſtly claim the firſt Share in our Remembrance. Let us earneſtly pray, that Divine Grace may poſſeſs their Hearts with

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(*x*) Iſa. i. 16, 17. (*y*) Job xxii. 30. (*z*) Pſal. ci. 2.
(*a*) 1 Sam. iii. 13. (*b*) Iſa. lxv. 8.

a Senſe of the Importance of their reſpective Offices, and of the ſtrict Account they muſt another Day render for the Manner in which they have diſcharged them. ——— Let us eſpecially pray for *our gracious SOVEREIGN*, who is calling us to theſe Prayers, and joining with his People in Humiliation before the *King of Kings, and Lord of Lords*. Let us pray, that *the Lord* may *hear him in the Day of Trouble*, that *the Name of the GOD of Jacob may defend him*; that He may *ſend him Help from his Sanctuary, and ſtrengthen him out of Zion* (*c*)! That *the King may joy in the Strength of the Lord, and in his Salvation may greatly rejoice* (*d*)! That as he is thus publickly declaring his *Truſt in the Lord, thro' the Mercy of the Moſt High he may not be moved*; but that *GOD's Hand may find out all his Enemies, and his Right Hand may find out thoſe that hate him* (*e*)! That *his Glory may be great in GOD's Salvation*, and increaſing *Honour and Majeſty may be laid upon him* (*f*)! I am perſuaded, there is not a Heart that does not anſwer *Amen*! May the Father of our Country hear, that his Enemies are humbled Abroad! May he ſee his People united, and reformed at Home! Yea, may GOD *make him moſt bleſſed for ever* (*g*); that in the future, and infinitely moſt important World, they that have been here protected by him in War, and cheriſhed in Peace, may ſee him as much diſtinguiſhed by Celeſtial Glories, as he now is by Earthly Dignities! ——— May all our *Counſellors* be wiſe; and all our *Judges* faithful! May our *Legiſlators* enact good Laws; and *Inferior Magiſtrates* vigorouſly execute them! And may all our *Rulers*, from the higheſt to the loweſt, be themſelves Examples of Univerſal Goodneſs! May they

(*c*) Pſal. xx. 1, 2. (*d*) Pſal. xxi. 1. (*e*) Ver. 7, 8.
(*f*) Ver. 5. (*g*) Ver. 6.

they *ſcatter away all Evil with their Eyes* (*b*), and make it aſhamed by their Preſence! May they reſolutely reform *the People, who generally of all others need it moſt, their own Domeſticks and Dependants!* And may they have that Inward Veneration from all about them, which nothing but a Character for real Religion can give, even to the greateſt and wiſeſt of Mankind.

LET us pray likewiſe for our *Military*, as well as our Civil *Officers*; that they may exert themſelves, with a Bravery ſo well becoming their Character, to *drive out Wickedneſs*, that moſt dangerous Enemy, from our *Camps* and *Navies*, which it has ſo boldly invaded; yea, where it has by ſo long a Cuſtom claimed a kind of Right to pitch its Tent, and to ſet up its Banners. This will indeed be a very hard Conqueſt, conſidering the Circumſtances in which Perſons generally enter on ſuch a Life, and the great and dangerous Leiſure which it gives them, in a Time of long Peace, of corrupting themſelves, and each other. Yet the extenſive Power, which is annexed to Superior Officers in every *Regiment*, and *Company*, may give them great Advantages for ſerving their Country, by regulating the External Behaviour of thoſe under their Command; and Human Authority can pretend to regulate nothing more. They may, for Inſtance, be reſtrained from the open *Violation of the Sabbath*, and called to an Attendance upon Publick Worſhip, under one Form of it or another; and a great Check may be given to that *Lewdneſs*, *Debauchery*, and *Profaneneſs*, in which not a few of them vye with each other, as if they were the diſtinguiſhing Honours of their Order. I look upon it as a great Ornament, Honour, and Bleſſing to our Land, that many

(*b*) Prov. xx. 8.

many of our *Officers* are very amiable Examples of Virtue and Piety, and know how deficient even the Character of a Gentleman is, when notoriouſly wanting in either. And we in theſe Parts have had many Opportunities of obſerving, how good an Influence the Inſpection of ſuch Perſons has upon the *inferior Soldiery*, to ſecure the Regularity and Decency of their Behaviour. Let us earneſtly pray, that *the Lord of Hoſts*, whom we are intreating to *cover the Heads* of our Warriors *in the Day of Battle* (*i*), may more generally inſpire the Hearts of thoſe that lead them forth with *his Fear*, and excite them, however it may be cenſured by the Abandoned and Profane, to exert themſelves to the utmoſt, to form their Troops to the Diſcipline of Virtue, as well as of War. It is what the Credit of their Profeſſion, and I will add, the Safety of the Publick requires. And I muſt take the Liberty particularly to ſay, that when my Ears are at any time wounded with thoſe deteſtable *Imprecations*, which are in many Places ſo common among our *Soldiery*, and which are, I think, an infallible Proof of a Character thoroughly bad, I am ready to tremble with the ſad Apprehenſion, leſt their Guilt ſhould turn back their Weapons of War; and leſt GOD ſhould ſuddenly ſend them, from the Points of their Enemies Swords, or the Mouths of their Guns, that DAMNATION which they have ſo wantonly invoked on themſelves, and each other.

WE are under yet more apparent Obligation, to pray for *thoſe, that preſide in Religious Aſſemblies* of all Denominations; that GOD would *clothe his Prieſts with Salvation*, as what will have a moſt important Influence to *make his People joyful* and happy (*k*). May their Hearts and Hands be *united* in that good Work which is committed to them!

(*i*) Pſal. cxl. 7. (*k*) Pſal. cxxxii. 16.

May GOD deliver them from the Shame and Folly of employing the ſolemn Seaſons of Publick Worſhip, in *reproaching their Brethren*, and animating the Hearts of profeſſing Chriſtians againſt each other! An Enormity, which, I think, is in our Day generally driven out with a juſt Contempt; unleſs perhaps, it be yet ſheltered among a very few, whom great Ignorance, or greater Wickedneſs, has reduced to this wretched Expedient, as a kind of *Forlorn-Hope*. May a better Temper univerſally ſucceed; and however Chriſtian Aſſemblies may differ in ſome of their Forms of Worſhip, yet as they agree in the Eſſentials of it, may their Miniſters agree in purſuing the ſame great End; and as they all have one Errand, may their Language, in the main, be one! May they all ſpeak with Plainneſs, with Seriouſneſs, and I will add, with that Authority too, which nothing but conſcious Integrity and Goodneſs can give! Not even *amuſing*, and much leſs *firing* the Minds of Men, with Matters of *doubtful Diſputations*; but rather exerting themſelves to the utmoſt for that one plain, but glorious Purpoſe, of reforming Men's Tempers and Lives upon the Chriſtian Plan!

FOR promoting the Efficacy of ſuch Labours as theſe, we ſhould earneſtly pray, that all who are employed in them, may be Examples of diſtinguiſhing Piety; and that GOD would be *like a Refiner's Fire*, to *purify the Sons of Levi* (*l*). For while any groſs Immoralities are obſervable in their Conduct, they will wound Religion like a two-edged Sword; as their Hearers, by a Perverſeneſs and Inconſiſtency very natural to the Licentious and Profane, will look upon it as a Sanction at once for deſpiſing their Perſons, and imitating their Vices. *Miniſters of all Denominations*

(*l*) Mal. iii. 2, 3.

tions claim our Prayers on theſe Heads; and peculiarly thoſe of *Eſtabliſhed Churches*; where, as the Temporal Emoluments are generally greateſt, there is of Courſe more to invite unworthy Perſons to offer themſelves to the Miniſtry. — Nor ought we to forget, in our Prayers at ſuch Seaſons, thoſe wiſe, learned, and pious Men, whom our Governors may from Time to Time think fit to raiſe to the *moſt exalted Stations among the Clergy*, and to inveſt with a Dignity and Authority, which tho' no Part of their Miniſterial Office, is capable of being improved to great Advantage. It is devoutly to be wiſhed, that they may uſe their great Influence and Power, to exclude thoſe that are unworthy, from that important Truſt, as Perſons whom they cannot ſuppoſe *to be called by the Holy Ghoſt to take it upon them*; and that they may preſide over the Doctrine and Behaviour of thoſe committed to their Care, in ſuch a Manner, as may render both, moſt edifying to thoſe who attend their Inſtruction. By theſe pious and zealous Endeavours an Eſtabliſhment will flouriſh, and ſeparate Intereſts decreaſe. But what Folly and Iniquity were it, ſo much as ſecretly to wiſh, that one Limb might grow by the Diſtemper of the Body, or one Coaſt be enriched by the Wreck of the Publick Navy!

Once more, let us on the Principles on which I am now inſiſting, earneſtly pray for *thoſe, who have the Care of educating Youth intended for Publick Stations*. Let us pray for all the *Univerſities* of *Great Britain*, and for more private *Academies* and *Schools*; which, according to the Manner in which they are regulated, will either be the Bleſſing, or the Calamity of our Country. May thoſe, that are ſo trained up for one important Employment or another, and eſpecially thoſe intended for the *Miniſtry* of *Chriſt's Church*, be formed to exten-

ſive Knowledge, and above all, to the Knowledge of the Goſpel! May they be regulated by proper Diſcipline, that Habits of Virtue may be formed, as well as Principles of Science and Truth imbibed! May thoſe, to whom GOD has committed the high and laborious, tho' honourable, Charge of preſiding over ſuch Societies, ever remember how much they have to anſwer for, to GOD, and to their Country! May they cultivate theſe Plantations with that Aſſiduity; may they watch over them with that Caution; and I will add, may they weed them with that Prudence and Reſolution, which in Concurrence with thoſe Influences from Above, on which all depends, may render them like *a Field which the Lord has bleſſed*, and a Garden which he continually *cares for*! There may the riſing Hopes of future Generations flouriſh, and thoſe Plants be reared and ſpread, which in due Time may beautify our Land, and refreſh and nouriſh its Inhabitants! — And may GOD ſo guard our Religious and Civil Liberties from Generation to Generation, that in this reſpect, as well as the other, the Inhabitants of our favoured Iſland *may ſit every Man under his Vine, and under his Fig-tree, and have none to make him afraid* (*m*). May not the Study and the Arts of Peace, among *us* at leaſt, be interrupted by the Noiſe of War; may not our Ears hear the Tumult of Battle, nor our Eyes ſee the miſerable Spectacles it produces! Only by Report, may we learn the Succeſs of our Fleets, and our Armies Abroad; till we at length hear, that the Contention ends in a ſafe and honourable Peace!

AND let it not be miſinterpreted, as unworthy a *Britiſh* and a *Chriſtian* Heart, to add, Let us *pray for our Enemies*; for that haughty Nation, which deſpiſes our Prayers, and has treated us with

(*m*) Mic. iv. 4.

with ſo much Injuſtice and Contempt. May they be ſenſible of the Injury they have done us, and of the Affront they have, by every Act of Injuſtice and Cruelty, offered to the Majeſty of Heaven, the Father of Nations, and the Guardian of Men; whoſe penetrating Eye ſees thro' the Frauds which may cover Treaties, and before whoſe Tribunal thoſe Criminals muſt be arraigned, who are too great, or too diſtant, for the Reach of Human Juſtice! May *Spain* have no Reaſon to glory in thoſe vain Refuges, to which the Idolatrous Principles of their unhappy Church teach them to fly! May They be diſpoſed to give, and We to receive, all reaſonable Satisfaction! And oh that, if it were the Will of GOD, their Eyes might be opened to ſee the Deluſions of *Popery*, which they ſupport in all its Darkneſs, and Rigour, and Terror! Oh that they might be ſo happy, as to underſtand the Guilt of thoſe Murders, which they are committing in the injured *Name* of the *moſt merciful Jeſus!* May their *Princes*, and their *Prieſts*, ſee how much it is for their own Intereſt on the whole, whatever the Principles of Carnal Policy may dictate, to diveſt themſelves of thoſe Spoils of Innocence, and Ornaments of Superſtiſtition, which, gaudy as they ſeem, may mark them out as the Objects of Divine Vengeance! The Day will aſſuredly come, when *the Cry of the Souls under the Altar* ſhall be heard (*n*); and there is hardly a Nation under Heaven, that has more Reaſon to dread it, than that with which we are now contending: For none have been more eager, and none more reſolute and inexorable, in treading out the firſt Sparks of Truth, when it began to kindle among them, and in adding

(*n*) Rev. vi. 9, 10.

adding *the Blood of the Martyrs* to all their other Pollutions †.

In what Rigour that Diabolical Engine of Miſchief, *the Inquiſition*, is ſtill eſtabliſhed among them, you need not be told; but tho' its Foundations are laid deep as Hell, the Hand of God can overthrow them. He can ſhake the firmeſt Arches of the Dungeon, and lay open all that laboured artificial Darkneſs to the full Luſtre of Truth and the Goſpel. May he *haſten* that happy Time, when *he will do it*; that Day, when the all-uniting Religion of the Bleſſed *Jeſus* ſhall exert its genuine Influence, and cement the divided Kingdoms, that now call themſelves *his Church*, in holy Friendſhip and fraternal Affection! that happy Day, when inſtead of preparing the Inſtruments, and ſtudying the Arts of Deſtruction, *they ſhall beat their Swords into Plow-ſhares, and their Spears into Pruning-hooks*; when *Nation ſhall not lift up Sword againſt Nation, neither ſhall they learn War any more* (*o*); *for the Earth ſhall be full of the Knowledge of the Lord, as the Waters cover the Sea* (*p*)! Amen.

† I doubt not but many of my Readers will know, that I here refer to what happened in *Spain* quickly after the Reformation; which we learn particularly from *Paramus*, an Inquiſitor, and another *Popiſh* Writer of Note, as quoted by *Dr. Geddes*, in the *Firſt Volume* of his ineſtimable *Tracts*, *pag.* 447, *& ſeq. viz.* That the *Spaniſh Divines* ſent by the *Emperor Charles the Fifth*, and his Son *Philip the Second*, into *Germany*, *England*, and *Flanders*, to convert the *Proteſtants* in thoſe Parts to the *Roman* Faith, were themſelves converted from *Popery*; and as they were Perſons of great Learning and Piety, returned into their native Country full of Zeal for its Reformation; but were immediately ſeized by the mercileſs *Inquiſition*, and together with many illuſtrious Converts, which were the Firſt fruits of their Miniſtry, were cruelly ſacrificed on Scaffolds, and at the Stake. *Dr. Geddes* has preſerved an Account of ſome of the glorious Leaders in that Army of *Martyrs*, which, ſhort and incompleat as it is, deſerves an attentive Peruſal.

(*o*) Iſa. ii. 4. (*p*) Iſa. xi. 9.

FINIS.

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